1:Seligmann & Seligmann E-5 (1907-1908) 1911
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were formerly numerous, it seems reasonable to suppose that Rugam *waruge* was originally a local group called after the territory they inhabited. 614

Dehigama is another *waruge* name given as one to which a small number of Veddas of Uva Bintenne belonged and is avowedly a place name.

Bendiya was also given as a *waruge* name and perhaps is also a place name.

With regard to the origin of the names of the genuine Vedda *waruge*, the only hint that any of them are recognised by Veddas as springing from place names was that conveyed by the statement of a number of Morane men that their ancestors came from Moranegala in the Eastern Province, but no Unapane man ever suggested that his clan had originally come from the place of that name near Kallodi. Moranegala is a hill name, and probably the hill has been named from the *mora* trees (*Nephelium longana*) which it may be assumed grew there, so that Moranegala means "the hill of the *mora* trees," and it might be argued that Morane *waruge* derived its name from the *mora* tree. Some support for this argument might be adduced from the fact that in songs collected at Sitala Wanniya both men and women of Morane *waruge* are addressed as "*mora* flowers." We were unable to discover that any Veddas had legends of the origin of their clans, but this is not to be wondered at in view of the almost total absence of myths among them. The Sinhalese on the other hand have legends of origin for four of the Vedda clans, and these legends, varying only slightly in form, can be collected from the Sinhalese all over the Vedda country. This, as well as the fact that Mr Bibile heard most of them many years ago from his father, show that they are not of recent origin, or invented for the benefit of European inquirers. [773]

With the exception of the legend of the origin of Morane *waruge* given by Mr B. Horsburgh the accounts here given of the origin of the Vedda clans were obtained from the Vedda Arachi of Potuliyadde, but the same stories with only slight variations were also obtained from the Lindegala "Veddas" and the Arachi of Beligala. 614 773

Mr Horsburgh obtained his account of the origin of Morane

1;Seligmann & Seligmann E-5 (1907-1908) 1911
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614 703 *waruge* from the "Veddas" of Rotawewa—a rice-growing village in Sinhala Pattuwa of Tamankaduwa, the inhabitants of which say they are descendants from Veddas—although all accounts show that they are indistinguishable from their Sinhalese neighbours. "When Kuveni was abandoned by Vijaya she returned with her two children, a boy and girl, to her own people, who killed her. Her children fled to the jungle and lived on the fruits of the '*mora*' tree. One of their children came to Minneriya and founded the Minneriya (now Rotawewa) Veddas of the Morane Waruge." We have not visited these people but it may be assumed that they are at least as sophisticated as the "Veddas" of Yakure.

Unapane. Unapane *waruge* is an offshoot from Morane. A chief's daughter was given to another chief's son. When going to the bridegroom's cave the girl got thirsty on the way and the only water available was a minute trickle down the face of a rock. The man allowed this to soak into a piece of cloth which he squeezed into a bamboo from which the girl drank. This is the origin of the name from *una* "bamboo" and *pane* "water," and the descendants of this couple were called Unapane.

Uru. A Morane girl became pregnant and refused to give the name of her lover. She was beaten and driven away from the group and brought forth her child in a hole dug by a wild boar, *uru*, hence the name Uru *waruge*.

Aembala. Aembala *waruge* has sprung from Unapane. An Unapane girl's husband died while she was pregnant, and all her other relations were dead. When her child was born she left it under a tree while she went to dig yams. On her return she found that red ants (*aembaleo*) had blinded her child, whence the child was called Aembeli, and her descendants formed Aembala clan.

Namadewa. An Aembala woman brought forth a female child under a *namada* tree; this girl was therefore named Namadi and from her descendants arose the Namadewa clan.

382 611 Exogamy prevails among the Veddas of Bintenne and Tamankaduwa and clan descent is matrilineal. These conditions also prevail at Godatalawa and therefore must be assumed to have existed at Galmede whence the Godatalawa family had

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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776 773 At Sitala Wanniya the principal *yaku* are Kande Yaka, Bilindi Yaka, Bambura Yaka and the *Nae Yaku*. According to these people Kande Wanniya killed his younger brother Bilindi when the latter was only an infant. The story is that their parents were out hunting when Bilindi, feeling hungry, began to cry and would not desist in spite of the endearments lavished upon him by Kande. At last Kande threw the child on the ground in despair and so killed him.

776 It appeared that as a hunting hero Bambura Yaka is on the whole as important as Kande Yaka, though he is certainly not looked upon as so benevolent nor so loved as the latter, who helps men to kill deer and never sends sickness. Bambura Yaka is a somewhat grim spirit who although he gives yams and helps men to kill pig, also sends sickness and must be invoked to remove it, and he is also invoked when dogs are lost or taken by leopards. Because of his giving yams he is sometimes known as Ale (yam) Yaka, and yams are offered to him together with other vegetable food when this can be obtained.

224 776 782 The *kirikoraha* ceremony is performed to obtain game, in gratitude for which the head and a portion of the flesh from the breast of every deer killed is cooked as an offering to Kande Yaka and is afterwards eaten by the community. If this were not done Kande Yaka would be angry and little game would be killed.

The *kirikoraha* seen at Sitala Wanniya is described on pp. 223 to 226, and the ceremony at which Bambura Yaka is invoked on pp. 237 to 245.

775 782 769 The spirits of the dead become the *Nae Yaku* and with Kande Yaka are invoked for success in hunting; a description of this ceremony will be found on pp. 230 to 233. A few days after a death the dead man is invoked for assistance in hunting, being addressed as *mal pamae wanna*, and when the relatives or the group leave the cave to look for game they repeat the invocation as they move along. After this, if they are successful, they know that the spirit of the dead man has become powerful as a *Nae Yaku* and invoke him at the *kirikoraha* among the *Nae Yaku* called upon. The *Nae Yaku* must obtain permission

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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to accept offerings from Kande Yaka, and Kande Yaka must be invoked before the *Nae Yaku* to come to the offering, which should consist of coconuts, rice, areca nuts, betel leaves and, when obtainable, bananas.

We consider that the beliefs so far described represent the first stratum or basis of the Vedda religion and to be of its original substance. This is not the case with the remaining portion of the religion of the Veddas of Sitala Wanniya, which relates to certain foreign spirits who have become naturalised Vedda *yaku*. The Rahu Yaku are spirits of this sort. A fire ceremony occurs in the dance by which they are invoked and there is no doubt that these *yaku* are derived from the Sinhalese demon Gini Rahu Bandar. Yet in spite of this they have acquired a Vedda history, being regarded as long dead Veddas quite unconnected with the Rahu Bandar of the Sinhalese. The story concerning them is that long ago three Vedda brothers occupied a shelter together and one day one of them returned from hunting to find a stranger in the cave with his wife. The unknown rushed away and made good his escape, but the injured husband made up a big fire and in his rage and despair jumped into it. His *yaku* is one of the Rahu Yaku, the other two being the *yaku* of his two brothers who did not, however, burn themselves to death.

The help of the three Rahu Yaku is asked to cure sickness, to obtain success in hunting, and in collecting rock honey. Hunting and honey collecting both have their true Vedda patrons Kande Yaka and Dola Yaka, therefore the Rahu Yaku seem superfluous in these capacities. Further evidence as to their foreign origin is afforded by the fact that they carry "swords" (*hadawa*), a weapon unknown to Veddas except in incantations[1], and that all three are considered somewhat dangerous, and cause sickness.

Indigollae Yaka, a foreign spirit (whose origin will be considered at length in Chapter VII), is looked upon as an attendant upon Kande Yaka in this community.

The names of certain spirits residing on various hills and

[1] Even these swords, one of which is shown in figure 11 (p. 158), had been assimilated and were said to represent *amole*.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
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the temple forests who in some sense served the temple and were known to the Sinhalese as the Kovil Vanamai Veddas. Concerning these Nevill says: "This name means Vaeddas of the Temple wilds, and they were from time immemorial guards of the Katthiragam temple. Their district was from Kumbukan Ara to the Temple precincts, and north as far as the settled villages of Butala and Maha Vaedda Rata....They are said traditionally to descend from the Vaeddas who found the noble babe Valliamma left in the forest, and reared her as their child[1]." Writing in 1886 Nevill points out that he had himself met the last remnants of these people most of whom were, however, "too reduced by want and disease to retain any memory for old customs."

At the present day the sanctity of Kataragam is reputed to be due to the tradition that the god halted on the highest of its seven hills on his return homeward from the conquest of the Asuras. "The particular spot...where Kataragama first met Valliammal in the guise of a hungry and thirsty *pandaram*, or mendicant, and begged of her to appease his hunger and quench his thirst, when she was watching her *chena* cultivation as the adopted daughter of a Vedda chief, and preparing cakes from a composition of honey and *sawi* or milled flour, is pointed out at a distance of more than four miles from the temple. The precise spot again, with footmarks of an elephant on a rock, where she had suddenly encountered the ponderous brute and entreated the *pandaram* to protect her from its attacks, is also shown to the enthusiastic pilgrim[2]."

Now Valliamma was the daughter, or the adopted daughter, of a Vedda, and to this day such Veddas as those of Bandaradawa who have come under the influence of Hinduism, although acknowledging that the Kataragam God, whom they do not call by any other name, is greater than the *Nae Yaku*, nevertheless hold him in less awe and treat him with less formality than do the Tamils and Sinhalese.

These Veddas know nothing of the other three great gods who protect Ceylon, and they regard Valliamma as a Vedda and speak of her as their elder sister (*akka*), while the Kataragam

[1] *Op. cit.* Vol. I, p. 180. [2] *Manual of Uva*, p. 50.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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God is almost, if not quite, thought of as their brother-in-law. In fact the divinity of the God and of his consort has not among the Veddas reached the proportions it has among the Sinhalese and Tamils. It has already been stated that among the Sinhalese the spirits of the dead who desire to become *Bandāra* present themselves to the Kataragam God, and from him obtain permission to receive offerings of cooked food (*adukku*) in return for benefits to be conferred, or to smite men with sickness and other disasters, and we were told that the Kataragam God would not refuse any spirit who approached him with this request[1].

Further, these Veddas hold that the man may become possessed by the Kataragam God in the same way as by the *Nae Yaku*, and the god is worshipped at certain shrines in the Kovil Vanamai district which are traditionally associated with Veddas and are said to be of Vedda origin. One of these at a place called Kokkadichchola is said to have arisen as follows.

A Vedda and his wife were cutting the trunk of a tree for honey when the tree began to bleed and they found in it not a bee's nest but an infant. The Vedda became possessed and while this condition lasted the God within him announced that he was the Kataragam God and that a temple must be built to him there. When the Vedda returned to his senses the child could not be found, but in its place was an image of the God.

Returning to the beliefs held by the Bandaraduwa people concerning the *Nae Yaku*, these can be best illustrated and explained by considering the events following the death of a Kovil Vanamai man called Tuta.

The day after our arrival at Bandaraduwa a Vedda called Kaira came to our camp sobbing and shaking and protesting that he could not stay long with us as his brother was dead. He seemed deeply affected, though another brother, Kaurale, who was with him appeared quite calm, which led us to suspect that his uncontrollable agitation was due to something more than mere affection for the dead man, and we soon discovered

[1] This belief in spirits of the dead obtaining favours from the Kataragam God is also held by some rural Sinhalese.

1:Seligmann & Seligmann E-S (1907-1908) 1911
AXS Vedda AXS

to his assistance when he began to quiver and sway, then moved and put both arms round one of the dead man's brothers as a sign of kindness from the deceased. (Plate XXXIX, fig. 2.) The brothers said: "It was good of you to come. See we have given you food, now do not come back again," and the *yaka* agreed. The shaman then took the *aude* and transfixed a betel leaf with each and danced and again showed favour to the relatives by giving them each another betel leaf, after which one of the relatives danced, but the shaman threatened to stab with the *aude* the men who were not relatives of the dead man. (Plate XL, fig. 1.) Soon both the shaman and the two brothers fell back and the Yaka departed from them. When the shaman revived, he bent his head over the *kirihoraka* as a sign of respect; then holding both hands over the rice pot he repeated a silent charm, asking any of the other *yaka* who might have come to the ceremony to depart peacefully. After this he fed each relative of the dead man, holding the *kirihoraka* to their mouths, as is shown in Plate XL, fig. 2.

The Invocation of Bambura Yaka.

The Veddas invoke Bambura Yaka for help in getting pig and yams, both staple foods, the latter being an extremely important element in their diet. The dance is pantomimic, and depicts a boar hunt in which Bambura, the boar-hunting hero, was aided by a Vedda woman, who killed the pig with an arrow she shot from her husband's bow and whose spirit is therefore called Dunne Yakini (Bow Spirit), while the spirit of this woman's husband who turned the boar with his yam stick (*ule*) has become Ule Yaka, that is (Yam-stick Spirit). This ceremony, though not so widely spread, is as dramatic as that in which Kande Yaka stalks and kills sambar deer. We saw it danced by Kaira of Sitala Wanniya and by Wannaku of Uniche.

The invocation of Bambura Yaka at Sitala Wanniya. The dance at Sitala Wanniya will be described first, since the story was told us here in its more complete form. Ouch long ago many Vedda men and women went out in search of yams,

1:Seligmann & Seligmann E-S (1907-1908) 1911
AX5 Vedda AX5

and they took their dogs with them. While all were busy digging yams, the dogs strayed in the jungle and soon put up a boar, to which they gave chase, giving tongue. The men hearing the dogs followed them and soon came up with the boar at bay, which immediately charged them. None of the men could kill the boar, but a woman, whose spirit afterwards became Dunne Yakini, picked up a bow and arrow and killed the boar with the help of her husband Ule Yaka and his brother, who became Kuda Ule Yaka, i.e. Little Yam-stick Yaka. Although Bambura Yaka takes no part in the story as it was told us, he is the important *yaka* of the ceremony; it is he who is especially invoked, Dunne Yakini, her husband and brother-in-law coming in as his attendants, as do a varying number of other *yaku*, presumably the spirits of those who joined in the boar hunt[1].

During the dance Bambura Yaka and all his attendants were present, so that it was not at all clear which part of the dance represented the actions of Bambura Yaka himself, since after the first complete possession *yaku* entered and departed from the shaman without any obvious signs. But we were told after the dance that Bambura was returning to his cave at Lewangala carrying yams and a couple of the large monitor lizards when he came across the hunt.

The properties for this dance are rather complicated and were carefully prepared on the dancing ground, all the men helping in the work and charms being sung the while. The necessary sticks were cut and two flat reddish stones found by a stream were placed below the *maesa* which was built with a double platform, a bundle of grass, leaves and twigs bound together to represent the boar being suspended from the lower platform. The stones were called Kuda Lewangala and Maha Lewangala respectively, and represented the red rocks or rocky hills of Lewangala, the unknown land in which Bambura lived and which is still the chief abiding place of his *yaka*. The majority of these properties are well seen in Plate XLIV, fig. 1.

[1] We may here refer to a matter we discuss at greater length in Chapter X. It is certain that the invocations (Nos. XXVII and XXVIII) used at the Bambura Yaka ceremony and specially addressed to Bambura, which were only partially understood by those who sang them, originally applied to honey collecting.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

The story relates that there was once three brothers, and one day the youngest was very angry and quarrelled with his wife. He left her in his cave and went out hunting, and when he returned he found a strange man in the cave with his wife. The stranger escaped so quickly that the angry husband could not shoot him; but he then beat his wife, and though he did not kill her he jumped into the fire and was burnt to death and became Gini Rahu Bandar or Yaka. When they died his two brothers became Rahu Yaku also.

A post was placed in the centre of the cleared dancing space, the upper end was split and bound so as to form the support for a pot containing coconut milk, a few areca nuts and betel leaves. This was called the *wilkoraha* (lake pot), for once in the old days water was required to make the coconut milk for an offering to the Rahu Yaku, and as there was no stream near by it had to be fetched from a lake; hence the name *wilkoraha*. A *maesa* (well seen in Plate LXVIII, fig. 1) about 4 ft 6 in. high was built of sticks at one side of the dancing ground, and two pots of cooked rice and coconut milk were put on it as an offering to the *yaku*. A piece of bark to represent a necklace was put on the *wilkoraha*; it was not known why it was necessary to offer a necklace to the Rahu Yaku, but it was always done[1]. Wooden *kaduwa* (swords) were used when invoking Rahu Yaku; these were two flattened sticks about 18 ins. long decorated with bands of red and yellow pigment and with guards made of twigs of fresh green leaves. One of these *kaduwa* without its guard is shown in fig. 11.

The use of the sword (*kaduwa*) and the objects themselves are both curious, for Veddas have never used any weapon but the bow and axe, and Handuna explained that though these were called *kaduwa* they really represented ceremonial arrows

[1] It was quite clear that Vedda men never wore necklaces, but *yaku*, especially dangerous *yaku*, as the Rahu Yaku were declared to be, were sometimes offered necklaces or pieces of bast to represent them. Thus at Unuwatura Bubula, Indigollae Yaka was considered especially dangerous, and the shaman kept a particular string of old and highly valued beads and used it only when making invocations to this *yaka*. These and other instances strengthen the idea expressed in Chapter VIII that beads are prized among the Veddas for their magical properties, the idea of ornament being quite secondary.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

When later we asked Handuna for the *kaduwa* as specimens, the request was not granted until something was given in exchange to the Rahu Yaku, as Handuna said they might cause trouble if their property were taken from them.

WANAGATA YAKU.

The story of the Wanagata Yaku was that once a family became imprisoned in their rock-shelter by the fall of rock which blocked the entrance to the cave, so that the whole family died and their spirits became Wanagata Yaku, who are now invoked for help in hunting. In spite of this the ceremonial with which these *yaku* are invoked did not appear to have any reference to the story.

A sapling rather more than six feet high with its head and branches was stripped of its bark and thrust into the ground in the centre of the space cleared for dancing; its upper end had been split previously so as to form a support for small objects, and long strands of bast were tied to it. A handkerchief was thrown over the top and pressed down between the split ends, and some betel leaves were placed on this.

The shaman wearing a *hangala* danced slowly round the post with a handkerchief in his hand, while the invocation was sung. The handkerchief was soon exchanged for an *aude*, and it was noted that this was not the same one that had been used when invoking Kande Yaka in a previous dance. In order to avoid putting the handkerchief on the ground the shaman tied it round his shoulder. Then taking some betel leaves he danced with these and the *aude* in his hands, then transfixing the betel leaves on the point of the *aude* he raised them to his head, thus offering them to the Wanagata Yaku (Plate XLIX, fig. 1). Soon he became possessed and bent his head, shaking his hair over his face as he clung to the post with one hand while his whole body quivered and shook. With a shout he seized two *aude*, and holding one in each hand came to one of us (C. G. S.) and holding both *aude* over his shoulders said, as he quivered and shifted from one foot to the other, "You have called us, what do you want?" He returned to the post, when a rice

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

The Avana Ceremony.

796 The *avana* ceremony which we saw at Henebedda may be described here. Mr Bibile told us that he had heard of it having been performed in his father's time by Sinhalese in the neighbourhood of Bibile, and the former Korala of Bakiella in the Eastern Province, a man particularly versed in magic and spiritual matters, knew all about this custom, while on the other hand many Veddas did not know of it. Our impression is that we are here dealing with an original Vedda custom, consisting of an offering of part of the game killed, which has been modified by the peasant Sinhalese of the Vedda country, and again adopted from them in its modified form by the Veddas.

796 224 782 The following account of the *avana* custom records what we actually saw done on the night of February 7th, at Henebedda on the occasion of the death of a fine buck. The stag, which had been shot a short distance from Bendiyagalge caves, was carried to a convenient slab of rock between our camp and the caves and there cut up, an arrow being most skilfully used to skin and disjoint the animal; the throat was opened low down in the front of the neck, one or more big veins being severed, and three double handfuls of blood were smeared upon a heap of *mora* leaves which had previously been laid on a rock. Then six long narrow pieces of muscle called *anda malu* (eel flesh, because the strips of muscle are long like eels) were cut from the root of the neck as well as two morsels from the tongue, the nostril and the ears. These twelve pieces of meat, constituting 796 the offering called *avana*, were put on the blood-smeared leaves 782 for the Kadawara Yaku, who were said to be the spirits of eleven Veddas who were named and described as follows:

773 Avana Vedda, the first Vedda who instituted the rite.

Lē Vedda, the first man who smeared blood on the heap of leaves.

Mas Vedda, the first man who laid meat upon the heap of leaves.

Buta Vedda, the *yaka* of the Vedda who sent the animal whose blood and flesh were used at the first *avana* ceremony.

Atu Holaman Vedda, the *yaka* who makes noises in the

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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forest near the hunter to make him believe that the game he is following has run away. 796

Bedi Holaman Vedda, the *yaka* who breaks sticks and causes dead branches to fall and so frighten game away. 782 773

Kili Mas Vedda, the *yaka* of the Vedda who cut up the animal whose flesh and blood were used at the first *avana*.

Polu Mas Vedda, who smoked part of the meat of this animal.

Melihi Vedda, the *yaka* who blinds hunters so that they cannot track the wounded game.

Ahuru Gahana Vedda, the Vedda who first snapped his fingers to call his dogs.

Ihurun Gahana Vedda, the Vedda who first whistled to his dogs to come hunting.

These eleven *yaku* are considered strong enough to kill folk and to send sickness; it appeared to us that the individuals of this group were not carefully differentiated but rather regarded as one power. [753]

The Korala of Bakiella who has already been mentioned said that a leaf cone (*goṭuwa*) containing blood was placed on a heap of leaves with flesh from the throat, tongue and ears of the kill and the whole offered to the 64,000 Maralu Yaku and 64,000 Kadawara Yaku. The leaf cone is a distinctly Sinhalese feature and the ceremony described by the Korala had become entirely Sinhalese in character. This is borne out by the invocation which was written down for us by the Korala. 796 782 177 539

Aṭa avanē lē dena mantraya Kaḍawara Rīri Yakaṭa Yakinniṭa.

Vēṭaṭa nuwara sīnāpoti bisawun wahansēge hradaya palā bihi unu Kaḍawēra Riri Yakshayā Yakshiniṭa aṭu awanak aetun koṭu awanak aetun, amu mas amu riri aetun.

Adat mama aṇḍagasā kaepa kera dennē. Mama yana issaraṭa rubera an munayak genāʼṇ, ellē pāḍu kera dīlā, veḍī munē iṡ(sara)ṭa kera dīla, amaren giyat (a) mareṇ piṭat wilā, marana paṭkera dīlā, waassī langaṭa mīden ennā wāgē, kambe kanuweṭa magul aetek baenda palikera wāge, ella pāḍu (ka) ra denḍa Kaḍawera Riri Yakshayā Yakshigen waramī.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

LEGENDS.

773 538 There is an extraordinary absence of legend among all groups of Veddas who have not been greatly influenced by Sinhalese. Concerning the origin of men, natural features, and things the Veddas seem absolutely incurious, nor do their songs refer to any of these subjects. There are no stories of talking animals or of how their rock-shelters were formed; they have not even a tale of their own origin. Apart from a few accounts of the origin of particular *yaku* and the deeds they performed (e.g. the pig-hunting of Bambura Yaka) the following two legends were all that we could hear though the most diligent inquiry was made.

The Origin of Fire.

773 There was a man who had fire; he distributed this to animals, trees and stones, but a little remained to him at the end and this he swallowed. His name was Wasawatiya. "We cannot say whether he was a Vedda. Because he swallowed this fire we all get hungry, for we all have fire within us. There were men before Wasawatiya but they could not talk; otherwise they were as ourselves. Wasawatiya made and sent the first dog to those people, and the dog barked at them; so that those people feared greatly and stammering and stuttering began to talk, and the first words were *ballakai, ballakai*—'dog will bite.'" Handuna of Sitala Wanniya was our informant and he also gave the following account of the rainbow.

The Rainbow.

[821] When there is rain there is a "kind of yellow bow" (rainbow) in the sky. One of our women made a bow of wood like it and that is all.

How the hill Yakagala came by its name.

The following story was told by Wannaku of Uniche; a variant occurs as a song at Sitala Wanniya and is given in Chapter XV. Once upon a time two families of Veddas lived

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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at Aralu Talawa about two miles east of Peria Pillumalai in the Eastern Province on the Badulla-Batticaloa road. Now these Veddas possessed elephants and cattle, so that when two Moormen pedlars came and saw the Veddas living well and in comfort, they thought how good it would be to kill them and take their goods. The Moormen asked the Veddas to barter honey with them, and Moormen and Veddas went to the hill now called Yakagala, for there were *bambara* colonies among its rocks. The Veddas went down ladders of creepers to the combs, but before they could take the honey the ladders were cut by the Moormen and the Veddas were dashed to pieces. The Moormen came back to the settlement and when the Veddas' wives questioned them as to the whereabouts of their husbands the Moormen said they were bathing in a stream close by. The women did not believe this and, suspecting foul play, went to look for their husbands and found the bodies at the foot of the precipice. They went back to their houses, let loose the cattle and fired their houses, for they determined to kill themselves. The elder sister saw the Moormen running towards them, so standing on the edge of a precipice she called her young sister to her saying that her bangle was broken. As her younger sister stood near her she suddenly grasped her round the body and jumped over the cliff. The *yaku* of these women and of their husbands still remain in the neighbourhood of their old dwelling-place which because of them looks clean, as if folk still lived there. The rock bee still lives on this hill to which the Veddas resort to take honey.

POTTERY.

The Veddas make very rough pots. A lump of dark coloured clay is taken, patted into the desired shape, left to dry in the air, and then baked. The Henebedda Veddas who made the pots shown in Plate LXII said that these pots were placed on the fire and covered with pieces of dried wood so as to be submitted to heat on every side. The less sophisticated Veddas of Sitala Wanniya stated that they simply placed the air dried pots on the fire, when they were soon baked hard.

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

tail through a dorsal slit, partially separating the muscle mass from the caudal vertebrae, and introducing into the space thus formed strips of fat from the animal's flank; the skin is then sewn over with bast strip and thorn, and the stuffed tail is roasted on embers and eaten forthwith, or smoked and put by for future use. 252 262 251

Young hornbills being full of fat are a special Vedda delicacy; nor is the helpless imprisoned mother spared. Even more cruel is the treatment by these merciless epicures of the young of the edible-nest swiftlet. I asked Kauwa what he did with these when out nesting. "Eat them," he said; "the eggs are small but tasty; and so are the young which cry 'ki-ki-ki' as we put them in the fire." 262

The Vedda custom of preserving venison in honey is well known. This is how it is done: Into a hollow in a rock a little honey is poured; to this is added a few pieces of venison cut up small (pork is unsuitable as the fat prevents permeation); more honey is then poured on, and more meat added; and so layer by layer, till honey and meat are well intermingled. A protecting slab is then placed over the mouth of the hole. 251

Boa fat is said to be good for fractures; the broken limb being wrapped in *riti* bark or cloth saturated with the heated oil. They say it takes a month and a half for a fracture to heal; and in this, show more good sense than certain credulous Sinhalese who assure one that their *vedaralas* can cure a fracture in the time it takes a pot of rice to boil! 752

Kauwa had many charms against wild beasts. The one for buffaloes made them bleed from mouth and nose and fall dead! If you saw a bear you should *think* the appropriate charm and tie a knot in your hair; only if the animal attacked should you shout the words. For the leopard, he had no charm: "Cha, what's the use of that," he said; "the animal is more frightened of us than we of him." 777

Of Vedda heroes, there was Yapal whose voice could be heard a hundred miles; and Balagala-seya whose arm was like a tree, who carried a bow the girth of a man's thigh, and whose arrow would go through anything; in yonder Balagala rock he lived. 773

Their dead they cover with leaves and abandon where they die, or deposit in shallow graves covered over with earth and thorns to keep the pigs away. 764

Kauwa never bathed; he confirmed the assertion by rubbing rolls of dirt off his abdomen. "Does your wife not complain," we asked. "If she did," was the characteristic reply, "I would strike her with my axe-head, and ask her why she did not think of that when she came to me." 515

Vedda nuptials are not burdened with ritual: A prospective husband, having gained the consent of the girl's parents, returns a few days later, it may be with a friend, and perhaps a monitor or two. Placing his bow and arrows on the roof of the hut, he enters. All partake of the feast of lizards and yams; the girl, seated next to her man, doles out his food, not partaking of a morsel until he has fed, and she has given him a chew of betel and water to wash his hands. The man usually throws in his lot with his father-in-law, but sometimes he takes the girl away, leaving a couple of arrows behind in exchange. The girl's parents may accompany them some distance saying by way of adieu, "Take our child and keep her well." In custom we may differ from these wild and simple folk, but in affection and solicitude are one. 583 585 591

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and terrified they stood around the border. Then did the Saviour cause the pleasant Giridipa (Highlands) to come here near to them, and when they had settled there, he made it return to its former place. Then did the Saviour fold his rug of skin; the devas assembled, and in their assembly the Master preached them the doctrine. The conversion of many kotis of living beings took place and countless were those who came into the precepts of duty. The prince of the devas craved of him something to worship. The Conqueror, who had pure and blue black locks, passing his hand over his head, bestowed on him a handful of hairs. And he, receiving this in a splendid golden urn, when he had laid the hairs on a heap of many coloured gems, seven cubits round, piled up at the place where the Master had sat, covered them over with the thupa of sapphire and worshipped them.

"When Sambuddha had died, the thera Sarabhu, by his miraculous power, received, even from the funeral pyre, the collar bone of the Conqueror and brought it to Lanka and laid it in that same cetiya.

"The king Dutthagamini, dwelling there while he made war upon the Damilas (Tamils) built a mantle cetiya over it eighty cubits high. Thus was the Mahiyangana-thupa completed."

Barely four miles from Alutnuwara is the beautiful tank of Horabora Wewa whose vast waters have been cunningly trapped by a great earth work or bund, amidst a natural barrier of surrounding hills. As one sits here of an evening and looks across with field-glasses to the wilder opposite shore, small herds of deer may be seen feeding on the grassy edge between forest and lake; and in the drought, herds of elephants come to the water. White cranes fly overhead to roost on the bordering trees at dusk. Placed as it is in the heart of the Vedda country, this tank has long been associated with the Veddas. To-day only a few very destitute families of half-Veddas are to be found at Malgoda on the borders of the tank, living in the crudest of shelters, and feeding for the most part on the seeds of lotus pods (*olu*).

By an ancient sluice cut out of stone,* the tank-water is conducted along a channel to a wide stretch of paddy fields, now mostly in disuse owing to the paucity of the population. This brimming waterway, its grassy banks studded with beautiful trees, affords many a delightful picture, especially where the lotus thrives with its large, snow-white blossoms and no less beautiful leaves be-diamonded with sparkling dropletes of water. Here halcyons fish all day. Up to recent years the tank itself was covered with lotus; but now, for some reason or other, there is none; and when no breeze stirs the glassy waters at midday, they reflect an ever changing panorama of dazzling clouds only broken where a darter or cormorant gambols.

It is not surprising that so beautiful a tank should have inspired a fine poem, of which I have attempted a poor translation that does scant justice to the euphonious idioms, the long vowel cadences, the alliterations, and rhymes of the Sinhalese original.

*Tradition has it that two giants (*yodhayas*) sat here on opposite sides of a crack in the great rock, and each, seizing that part on which he was seated with his hands, and thrusting with his foot against the other, wrenched the rocks apart, making an outlet for the water!